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"Cease Firing!"

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

OPPOSE COMPULSORY MILITARY TRAINING

A committee has been formed to secure a referendum vote in the state of Nebraska on the question as to whether compulsory military training shall be continued in the state university. The issue came to a head at the Baptist state convention at which delegates unanimously passed a resolution asking that the compulsory feature of military training in the state university and other colleges of Nebraska be abandoned, and that there be no military training of any kind in high schools. The committee of one hundred now formed to agitate the issue has as its president Harry Huntington, Methodist student-pastor at the state university.

HOME FOR SUPERANNUATED MINISTERS

The J. C. Penney Foundation of New York City is erecting in Green Cove Springs, Clay County, Florida, thirty miles south of Jacksonville, on the St. John River, an apartment home consisting of one hundred three-room private housekeeping apartments to be occupied by superannuated ministers and their wives. Dr. Daniel A. Poling, Director of the J. C. Penney Foundation, announces that the home is to be a memorial to the parents of Mr. J. C. Penney, a native-born Missourian, whose father was a Primitive Baptist preacher. The memorial will be opened for occupancy in the fall of 1926, free of all charge, to aged ministers, missionaries and Y. M. C. A. secretaries selected from the Protestant evangelical communions of the country. The utmost care in selection will be exercised by the Foundation in order that those brought together in this unique way may be truly representative of the churches in which they have long and faithfully served. It is the earnest hope of Mr. Penney and his associates that this memorial may become the inspiration for similar memorials. The Green Cove Springs undertaking, which will involve the immediate expenditure of half a million dollars, has its origin in the idea that came to its founder

when he conceived the plan of fitting up for the occupancy of aged clergymen some fifty cottages which he acquired in connection with the operations of the J. C. Penney-Gwinn Corporation. He had such satisfaction in the result of this experiment that the permanent memorial became the logical outgrowth of the earlier inspiration. About this home, in which the family life of the occupants will be jealously guarded, a number of associated projects are already forming, so that those who finally occupy these one hundred apartments will become active participants in enterprises which promise to fill their declining days with new and fruitful ministries. A Bible Conference and eventually schools for Christian leadership and general vocational training are already contemplated.

THE MONTEVIDEO CONGRESS REPORT

"Christian Work in South America" is the official report of the Congress on Christian Work in South America, at Montevideo, Uruguay, April, 1925, edited by the Committee on Co-operation in Latin America, Robert E. Speer, Chairman; Samuel G. Inman, Secretary; Frank K. Saunders, Chairman of Editorial Committee. *Fleming G. Revell Co.*, New York, two volumes, pp. 963, price \$4.00. Subjects treated: Unoccupied Fields, The Indians, Education, Evangelism, Social Movements, Health Ministry, Church and the Community, Religious Education, Literature, Relations Between Foreign and National Workers, Special Religious Problems, Co-operation and Unity. The Congress on Christian Work in South America, which was held at Montevideo, in April, 1925, was the most significant evangelical gathering ever assembled in Latin America. The reports, which were presented and which were the basis of discussions of the Congress, are the most comprehensive and adequate statement of the South American educational, social and religious problems which has ever been prepared. They should be in every public library and in the library of every missionary worker and no one who wishes to be informed on every phase of the great issue with which the South American peoples are dealing can afford to pass by those richly stored volumes. The Latin American peoples are our nearest neighbors and we and they ought to be friends, good friends, respecting and understanding one another. To such respect and understanding this report is a great contribution.

ANNUAL CONVOCATION FOR MINISTERS

The Seventeenth Annual Convocation for ministers conducted by the Yale Divinity School will be held this year, April 19-21. The Lyman Beecher Lectures on Preaching will be delivered by Raymond Calkins, D.D., of Cambridge, Mass. Dr. Calkins has chosen as his theme "The Christian Experience and the Christian Ministry." This he will discuss in eight lectures: 1, The Christian Experience and the Quest of Certainty; 2, The Christian Experience and the Ground of Certainty; 3, The Christian Experience and Christian Knowledge; 4, The Christian Experience and Christian Theology; 5, The Christian Experience and the Christian Preacher (I); 6, The Christian Experience and the Christian Preacher (II); 7, The Christian Experience and the Christian Pastor; 8, The Cultivation of the Christian Experience. The Nathaniel W. Taylor Lectures on Theology will be given by Professor George A. Coe, Ph.D., LL.D., of New York City, on "The Motives of Men." The titles of the lectures are: 1, Disillusion as to Himself Creeps upon the 20th Century Man; 2, This Disillusionment is Itself Illusory; 3, Yet our Capacities are in Bondage; 4, How Can They be Released. The Terry Lectures, which deal with the relation of religion and science, will be given by Professor William Ernest Hocking, Ph.D., of Harvard University. Professor Hocking's theme is "Man, Nature and Freedom." The titles of the individual lectures are 1, The Self and the Body; 2, The Body and Freedom; 3, The Realm of Motives. The School, which is interdenominational, cordially invites all ministers to attend.

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WALTER C. WOODWARD, Editor

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"Cease Firing!"

ON following pages we tell of a recent deputation to some of our Friends colleges. We do not complete the story in this issue but it will be in order, nevertheless, for us to share with our readers a few of our findings. It is not only in order for us to do so and without delay—it is all but imperative.

As briefly explained in our narrative, ours was a visit to our Quaker college students to learn from personal contact something of their attitude toward the Society of Friends; and to lay upon them, if possible, a burden of responsibility for successfully carrying forward its spiritual adventures. It is difficult for one to go out on such a mission without some preconceived ideas of what he will find. It is comparatively easy as a rule to find what we look for. It might be asked of us, therefore, "What went ye out for to see?"

So far as we are conscious of such preconceptions, we are frank to confess them. In the first place, in view of the very general protest among youth against divisive denominationalism, we were prepared for some expression of impatience with the idea of maintaining a separate organization involving so small a group of people. In the second place, we rather expected to have the presumption challenged that Friends still have a distinctive contribution to make to Christian life and thought. Liberal religious periodicals as well as the secular press are inveighing aggressively against denominational consciousness and are making sport of that denominational complex whereby each religious group assumes that it holds some very essential Christian truth not vouchsafed to others. Some Friends, adult Friends, have criticized us in the past for having too much to say about Quaker interpretation of truth, admonishing us impatiently that the term Christian is sufficient—that Friends hold merely the doctrines of evangelical Christianity that are common to Protestants generally. Even in the face of the general default of Protestant Christianity to the god of War within the past decade, and of the doors which have since swung open to us correspondingly for Friendly mediation and ministration, we still find occasional questioning on the part of Friends as to whether the Society of Friends has any contribution to make to the needs of the world in this day that other Christian groups are not as well prepared to make.

We went prepared therefore to meet these questions from the lips of our young people, and to examine such questions frankly in conference with young Friends; we were prepared, likewise, to meet considerable indifference which would naturally follow an attitude of skepticism

regarding a worth while future for Quakerism. Having predicated such an attitude, we opened our discussion from this angle of approach.

To our surprise, in no case did we get a negative reaction worth mentioning. It became increasingly clear to us that our young people are not questioning the great service which the Society of Friends has yet to give the world, if it wills to give it. Indeed, we even found some evidence of protest against the very implication to the contrary, which we had suggested for purposes of helpful discussion. It is true that those who met with us were the young Friends who are interested and concerned, and who might be said to be naturally thus favorably predisposed; but they are the *thinking* young Friends, those in touch with present day thought and tendencies, who, if any, would have the points of view which we had presupposed. There are of course, disinterested ones among our young people, who are giving little or no thought to these questions, one way or another. It is not of such that we are speaking. In passing, however, we are happy to say that there is distinctly today in our colleges a much more pervasive and intelligent interest in and a much more sympathetic concern for the work of the Society of Friends than existed in our own student days. With interest sometimes approaching fervor our youth rise to the Quaker appeal of today.

But we did find a stoppage in the minds of young Friends, though it was not that for which we were looking. They have a vision of the Society of Friends as it may be and are alive with eager interest for the world service which it may render. The stoppage comes over conditions which they know at home. They are frankly out of patience with the divisive controversies which go on among Friends in the name of religion. Some who have come into particularly close contact with the spirit of intolerance and contention in their home meetings, are disgusted and disillusioned to the point of rebellion. And who can really blame them? But too clearly could we visualize conditions in certain Friends communities through the rebellious attitude of their young people whom we met at college. If only those contentious communities could see the effect of their bickerings and bigotry upon their youth as we were given to see it!

Comparatively few, we trust, are the local situations which produce such deplorable results in the lives of their young people. All our young Friends are more or less acquainted, however, with a spirit of discord and division that is but too prevalent among Friends. They asked us why it is that professed peace-loving Friends are so con-

tentious in their relations with each other; why we are so suspicious of one another, why we are so intolerant of opinions different from our own and why we cannot dwell more happily in the bonds of unity. These are hard questions for which we had no adequate answer. There is no answer that is adequate and these young people of ours know it. We may reply that this is the price we pay for our liberty, but it is too dear a price when measured by the repressive influence upon the lives of those to whom we are looking for future standard bearers. Around their necks we are hanging the millstones of pointless controversy and an unchristian spirit.

We find that our thinking young people are not only not interested in our divisions and rumors of divisions and in our doctrinal disturbances, but that they are increasingly inclined to ignore and repudiate them. They hold for a Society of Friends in fact and do not care to

masquerade under a mere name. These are our findings.

In the face of this feeling on the part of our youth, what shall be the attitude of their elders? Shall we persist in accentuating our demoralizing differences? To do so is clearly to alienate the best young life of the church. Only a warm, virile religion of fellowship in Christian service will attract Quaker youth; a fellowship flowering from a personal experience of Christ in the life of Friends, an experience that will unite us in love. A divisive and a dissentious Quakerism is so anomalous as to present an impossible paradox. It is sham and hypocrisy, and earnest, sincere young people will have none of it. They do crave the reality which the Quaker testimony bespeaks and are ready to help express that to the world. For their sake, and our own, and for the service which we Friends should be unitedly rendering, it is high time to declare an armistice among ourselves and seek the peace of God.

We Go to College Again

BY THE EDITOR

What are the Friends students of our Quaker colleges thinking these days, in terms of the Society of Friends? Indeed, are they thinking at all of its problems as related to themselves? How much do they know of the work of their denomination? Do they feel that the Society of Friends has any further distinctive mission in the world? If so, are they willing to identify themselves with that mission and in what way? Do they feel that the church is clearly wanting them, to man its definite tasks?

These and similar questions have frequently faced the Promotion Committee at the Central Offices, representing the Boards of the Five Years Meeting. Partly for the purpose of seeking an answer to them, and for the distinct purpose of showing a sympathetic interest on the part of the church in our college students, the Committee has for some time looked forward to sending a small deputation to a number of our colleges. In view of the fact that representatives of other organizations are continually making such visits, it has appealed to us as all the more important that the church should have entree to its own colleges for the opportunity of making its own appeal for life service to its own young people.

Accordingly, an initial circuit of Penn College, Nebraska Central College and Friends University was planned, and at the request of the Promotion Committee, Clarence E. Pickett, formerly Young Friends Secretary, now head of the Earlham College Biblical Department and a member of the Office Committee of the Home Mission Board, and the writer, as General Secretary of the Five Years Meeting, arranged to ride this inviting circuit. Believing that, like charity, such concerns should begin at home, a series of student group meetings, in which

a few Faculty and Central Office members joined, had been arranged at Earlham College. In these meetings, largely attended, a lively interest had been shown, and a good background was given for our visitation.

Arriving at Chicago in the early morning of March 17, we engaged at once upon the object of our appointment. By previous arrangement we had a breakfast conference with Jacob Whittaker, a young Friend who is going to college by day and who works in a Chicago restaurant by night, his objective being adequate preparation for active public service in the church. Although he approximates the druggist's motto, "We never sleep," his stalwart, vigorous frame and his clear eye suggest that he may successfully emulate Edison in beating Morpheus out of his accustomed share of the day's twenty-four hours. The devotedly persistent effort which he is making to fit himself thoroughly for religious work is an earnest of what many of our young people are doing.

A leisurely day's journey took us across Illinois into Iowa. An hour's wait between trains at Grinnell gave us the opportunity of seeing something of Grinnell College, known to fame through its distinguished Dr. E. A. Steiner. Though a foreigner by birth, and from southern Europe at that, he is one of the great souls of this nation and one of its most valuable citizens—the assumptions of one hundred percent Americanism to the contrary notwithstanding. Grinnell College has fine equipment in the way of some splendid buildings, but located right in town, its campus seems inadequate. Furthermore, the college grounds, small as they are, are bisected by the M. and St. L. railroad. Our experience on this road, over which we ambled on down to Oskaloosa, would encourage assurance that the students incur

little danger to life and limb, as they wander back and forth across the right of way. However, a slow train can make as much noise as a fast one—and it lasts longer.

In the absence of President McGrew, we were hospitably met at Oskaloosa by Vice President H. L. McCracken and two little daughters. Clarence Pickett went to the home of his sister, Ida Roquett, with whom their mother Huldah Pickett, 84 years of age, makes her home. The latter accompanied the writer homeward from Iowa Yearly Meeting in 1918, to visit Indiana relatives, and it was a great satisfaction to us to renew the pleasant associations then formed. In enjoying the hospitality of the Roquett home, we found her comparatively well and still able to follow with intelligent interest the useful service of her several children, including Minnie P. Bowles of Japan.

Before seeking our own domicile, we enjoyed an hour's visit in the home of our long time friends, Fred W. and Elizabeth H. Emerson. Though now known as a biologist, Fred is another fellow charter member of the Earlham College Glee Club, with which we recently identified Tom Jones, President-elect of Fisk, in these columns. We therefore continue to hyphenate him in our own thinking as a basso-biologist. The Emersons are concerned Friends who are making a fine contribution to the Quaker life and thought of their college and meeting community.

We were most comfortably housed in the fine college dormitory, our gracious hostess being Miss Gray, Dean of Women. On Thursday morning we breakfasted at a table made up of college men, mostly Seniors, and began at once to make the personal contacts desired. Incidentally, on one side of the writer was a Hadley and on

the other a Coffin—substantial Quaker names hard to get away from. May their tribes increase!

The chapel service brought us face to face with the college audience as a whole—a privilege which the writer had not hitherto enjoyed. Also, it was our first introduction to the beautiful Spencer Memorial Chapel. It is no disparagement of other members of the Faculty whom we met appreciatively, that we speak especially of Stephen M. Hadley and Rosa E. Lewis. In view of the devoted service of these veteran and much loved teachers, we deemed it a privilege and an honor to sit in fellowship on the same platform with them. To us they symbolize Penn College at its best throughout the years.

And not only they but those who have in years past gone out from Penn to make their impress upon youth elsewhere, several of whom found their way to Pacific College in the student days of the writer. In our chapel address, in which we stressed the importance of keeping venturesomely alert for new revelations of truth, we were happy to express personal gratitude to Penn College for the impress which two of her sons, particularly, had made upon us in those formative days—Charles E. Lewis and John J. Jessup. We expressed the hope that the College would not fail to keep freely open the road to truth and to send its sons and daughters out to follow eagerly in its quest.

Just before speaking we were jokingly admonished in an aside to choose our words carefully, since the Penn College chapel exercises are broadcasted regularly. Not wishing to put us under any additional embarrassment, Vice President McCracken offered to "cut us out" if we would feel any easier. We had no such desire. In the first place our message was not an esoteric one and in the second place, one who had for years steered, with however poor success, between the Scylla and Charybdis incident to Quaker journalism, should feel little trepidation before a broadcasting station.

On the following morning Clarence Pickett brought an excellent message to the student body. In the face of the distractions and uncertainties of the material world about us, he encouraged his hearers to seek the inner realities of life by the way of true, experimental religion. For him this was somewhat of a homecoming since he had at one time been pastor of the Oskaloosa Meeting, when he was in close touch with Penn students.

Thursday afternoon we had a conference with a large company of Friends students, with a few Faculty members present. The visiting Friends explained the nature of their commission, stating that they came not for the delivery of set speeches but rather for counsel and discussion; to learn as well as to tell. In opening the discussion we set forth on the one hand, the marvelous opportunities continually opening these days to the Society of Friends, and something as to what the world expects of us. On the other

hand, we suggested the nature of the heavy responsibilities thus devolving upon us and some of the limitations that bind us and prevent our making the contribution that the very name Friend implies. We asked for a frank expression from our young Friends on these and kindred matters. We were given an attentive hearing and got some response, though not so much as we doubtless would have received in a somewhat smaller group. Furthermore, this was our first group conference of the circuit and we were feeling our way rather uncertainly. This meeting gave us the setting, however, for the individual conferences with students which followed during our stay there.

We found a fine, wholesome group of students at Penn College. Though there is perhaps not as much evidence of initiative in student thought and leadership as in some of our colleges, the ferment of "divine discontent" which is so essential a part of vital student life, is not lacking. To this fact we bear willing testimony through personal experience that was perhaps not so willing. By rather insistent invitation we were routed out Friday morning to attend a weekly six o'clock discussion group which is bravely grappling with the problems of world peace. Who says we Friends are *asleep* on the peace issue? It certainly cannot be said of the two score and more Penn students whom we found in a college recitation room at an hour popularly designated for beauty sleep.

The fact that the General Conference of Young Friends which has been held for some years at Earlham College is to be held this year on the Penn campus, is greatly stimulating the Friendly interest of the College. Taking the Conference into the heart of the Middle West is giving new zest to anticipation also, not only on the part of the young Friends of this college center, but of Nebraska Central and Friends University as well.

Iowa Yearly Meeting activities head up at Penn College, in whose main building a Yearly Meeting office is maintained, under the direction of Chas. O. Whitely, Superintendent and the Assistant Superintendent, Moses T. Mendenhall. Happily, Chas. O. was in off the road, and was "at home" to us in his commodious office quarters. He is giving a good portion of his time to the financial interests of the College, and in view of the very evident financial depression in Iowa, we freely aver that he has a real job in this capacity. In his occasional visits to Richmond he has for some time been trying to convey to the minds of Friends the fact that his state has been particularly hard hit in the period of deflation. We never doubted his sincerity, and if we were ever inclined to question the fact, we now beg his pardon. As one travels through Iowa he is conscious of an atmosphere that is depressing. Iowans seem to have speculated in farm properties more freely than others in the post-war days of inflated values, and thus fell further and harder when

the bottom dropped out. Even those who did not speculate find the going hard and profitless, using the latter term literally, because of the low prices on the products in which Iowa farmers specialize. This deplorable situation is clearly reflected both in town and country.

We do not imply that the good Iowa folks are going about dejectedly with low-hanging lips. They admit the situation but continue to carry on bravely. They realize of course that their state is potentially rich in agricultural resources and that the existing depression is bound to be temporary. None the less the duration of the temporary is unpleasantly long and presents a difficult problem to those charged with the responsibility of financing the church and college interests.

Generous words were heard of appreciation of the presence in the Oskaloosa community of Andrew F. and Martha Mitchell and of his ministry as pastor of the local meeting. It was our privilege to dine with them Thursday evening as the guest of their daughter, Frances M. McGrew, our former right hand helper at 101 South Eighth Street, Richmond. By the way a Philadelphia Friend writes us that she never sees our address but that she thinks in terms of Ranch 101 and bucking bronchos! Isn't that just like a Philadelphian? Well, the riding is a little rough of course, at times!

Clarence Pickett and his traveling companion were present at prayer meeting, and had service therein, along with the pastor. The meeting was well attended and at its close we were deeply touched by the very many warm words of friendship and appreciation that were personally expressed. Naturally, no more effective words of introduction to the Editor can be found than, "We are appreciative readers of THE AMERICAN FRIEND," etc., etc. These poured in upon us in rapid and pleasing succession, so it is small wonder that our mind lingers pleasantly among Oskaloosa Friends.

As we journey on by slow stages and frequent changes we are impressed that no state in the Union has such a network of branch railroad lines loitering across its surface as has Iowa. To be sure there are through lines traversing the state but they seem to avoid Friendly centers and Quaker places rather consistently. However, by starting early, changing often and traveling late, there is hardly a hamlet in the state that one cannot reach by train or what purports to be a train.

This trip into Iowa reminded us of what real mud is like. We had almost forgotten, although we knew well enough when we jolted over corduroy roads in the pioneer days of Oregon. It was not uncommon even in town for autoists to warn each other against attempting to penetrate certain streets, and as for the country roads—well, we can more readily appreciate how nearly shut in are Iowa farming communities at certain periods of the year. However, it

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Down the Pacific Coast

BY WILLIAM C. ALLEN

After a run of five days from San Francisco we reached Manzanillo, Mexico. It is reputed to be the most active port of that country on the Pacific Ocean. Most of the passengers visited the little town, going ashore on motor boats. It is picturesque from the roadstead, the low-lying houses close to the water, the hillsides covered with small buildings, the white towers of the cathedral standing out against the green mountain points that reach toward heaven. But when you get into the dirty little city all illusions vanish. Particularly was it hideous because of rebuilding two short streets and laying sewers and water mains. I asked a manager of this work about its history. He replied that one year had already been consumed in this public improvement, that another year would be required to complete it, that it was a Federal, not a city matter; and that future operations depended on whether "another revolution" might interfere with its construction.

The Mexican Government refused us permission to carry cameras ashore unless they were used in taking distant views only. Street scenes were prohibited. A reliable American authority on the spot informed that the reason for this restriction was that sometime ago a correspondent of a New York newspaper photographed street scenes, with the chaotic condition of the torn-up streets included, and these pictures were published to illustrate the presumed vile appearance of the highways. Truly they are bad enough at best; but such unfair presentation as if to assist in creating an excuse for America to enter and reform Mexico has naturally been resented.

Most of the ports of Central America on the west coast have no harbors. Vessels loading for America or Europe lie out in the open sea, swinging in the long ground swell, while lighters from the shore are pulled by tugs to their sides and unloaded or loaded, by derricks on the ships. Passengers desiring to go ashore are put into chairs on deck and derricked—so to speak—across to the lighters. It is a novel experience to feel oneself at a rope's-end twirling round in the air and being quickly landed with more or less of a bump. At the pier you are lifted out of the lighter in the same way.

San Jose de Guatemala is a sample port town. You walk through dust and dirt under a red-hot sun into the modest street lined with small houses and little shops. Very few trees afford refreshing shade. The public square is really a market place where shanties protect the few vegetables and fruits that are offered for sale. The tomatoes are about the size of California walnuts, the potatoes are not much better.

Of course onions abound. Ill-looking cuts of grisly meats hang in the lifeless air. A few booths, reeking with strange odors, exhibit bits of crude pottery and cheap decorated dishes. Police headquarters face the scene. Hard by is the jail with strong doors, perforated with good-sized openings, through which unhappy features peer out onto the street. I went out into the sandy highways where the small population resides. A pretty little native girl, after due coaxing, was induced to pose before my kodak. Then I was ready to be hoisted over the sides of the pier in a swinging chair and, with dangling legs, thumped in the bottom of a little boat and so conveyed to the ship.

From San Jose de Guatemala, winds the narrow-gauged railway up the mountain to Guatemala City, the capital of the country. I saw the train pull out. It consisted of several freight cars, a few passenger coaches and one toy Pullman at the rear. The Pullman had ten arm chairs, and four more in the miniature observation end. All these seats were very comfortable.

Buzzards abound. They float above the port in the blue sky, they patrol the grassless streets. Dr. Riley, who sat at my table on the ship, humorously referred to them as constituting the Municipal Board of Health of San Jose de Guatemala.

When reaching San Salvador we were motored from the port of La Libertad to the capital. In this experience I found myself in the company of a bride and groom, and older couple who were able to hold hands, and a hard-headed, good hearted captain of industry, whose check for millions would be honored where he is widely known in the eastern states.

The road was not a California highway. At times the dust was blinding. The country was rolling, with banana, tea and coffee plantations on either side. The villages consisted of poor little houses where men loafed, women worked and children frisked under the spreading trees. The middle-aged man, whilst holding the hands of his wife, shouted compliments to some fairly good-looking young girls as we passed by them. Not a few tourists act quite crazy when visiting countries of the browner races. What do the latter think of such suddenly-rich, ill-mannered, often vulgar Americans who invade their peaceful towns? There seems to be one compensation. The Americans often part with their money quite foolishly, and the recipients of it certainly need the cash. Happily there are other citizens of the United States who are the courteous, personal ambassadors of their country to the lands they visit.

The city of San Salvador claims about

75,000 population. Its architecture is Spanish. It is a very attractive city. There are no skyscrapers. The streets are kept reasonably clean. There are some handsome club buildings. The International Club has restful and shade-filled rooms and restaurant. The interior of the Spanish Club is patterned after the celebrated Alhambra of Spain. Upon request made to the door-keepers we were permitted to enter both of these buildings. Evidently the rich and cultured people of San Salvador, relatively few in number, possess many of the pleasures and advantages of their class in larger lands. The shops, wide open to the streets as in other tropical countries, were filled with many different sorts of merchandise. The cathedral, facing on a pretty plaza, is a huge structure with massive doorways. Near to it is the Government Palace, the congressional building, occupying a whole block. Here are conducted the business affairs of the little republic of a million and a half people. A young man invited me into the "president's room," where his excellency holds conference and transacts business. It is rather a plain apartment with one big table, a row of elaborately carved chairs and a delightful outlook over the greenery of the adjacent plaza.

The market scenes, so far as I have seen elsewhere in Central America, are conglomerate, interesting, disgusting.

Americans, as far as I have discovered, are treated with great courtesy in these little countries. As I wandered round the streets I invariably was politely answered when asking for information. Of course the sign language is always of great value, provided you know how to use it. Glancing into a pretty doorway I saw a beautiful garden. The porter could not understand me when I asked where I was. He guided me to an office where a gentleman informed me that I was in the University of San Salvador. We indulged in a pleasant conversation, he twice shook hands with me when we parted. I felt I had found a new friend as I left the cool patio for the blazing, sun-lit street.

The next morning we were at the Nicaraguan port of Corinto. It looked very attractive from our ship as we lay in the mouth of the river waiting for the port doctor. When wandering through the hot streets we found them more inviting than the other ports we had visited. Palm trees overhead and the grass-strewn soil beneath our feet contributed to a willingness to enjoy very old-fashioned and primitive surroundings. Shops waylaid the ardent and unsophisticated tourists. In one of them I found two walking sticks to add to a collection from many lands. One was made of rosewood, the other was from the coffee tree. Nowhere else in Central America had I found canes. I called at the American Consulate, the most imposing two-story residence in town. I made a sudden friendship with the Romanist

padre. He wore a black, stiff, stray hat and a black, dusty, uncomfortable looking gown. He lamented the morals of his parish, his collections often did not reach two dollars at a time, he even longed for a California orange. So I gave him a big sample from my cabin, for which he seemed sincerely grateful. My sympathies went out to him. As we parted he grasped my hand exclaiming, "I hope we shall meet in heaven!"

Oranges in Nicaragua have green skins but are very sweet. I bought half a dozen big fellows for five cents. Alligator pears, rich, fat, delicious, were held at three for twenty-five cents. Other fruits were cheap in proportion.

As we rounded Cape Mala the following afternoon we saw sea snakes. They possibly were five miles from land, were yellow and about three feet in length. They swiftly wriggled from the iron monster that threatened them. Now I have seen a sea serpent!

It is possible to sail down the Pacific side of Central America and for a few days call at the port of a new country day by day. Each little republic has its own financial system. That of Guatemala just now is in the most unsatisfactory repute. The rate of exchange is very low in comparison with money of the United States. A passenger on the "Venezuela" bought something in San Jose for forty-five cents, and claimed that he not only acquired his purchase but received twenty-seven dollars of Guatemalan money in addition. The monetary systems of San Salvador, Nicaragua and Costa Rica at present seem to be on a good foundation.

As we approached Panama our ship's company was reinforced by Central American people. The young men had mostly been educated in the United States. They were very fussy as to clothing, and the use of powders and perfumes. They were polite in conversation.

The American passengers were a good-hearted lot with honest manners. Not a few of the tourists on the ship were men and women representing a high type of culture and good breeding. Some were rich. Some were out for their first big trip, and as far as wealth is concerned were perfectly willing to be considered as being at least in the six-bracket class. Deck sports abounded. Some men played crap, others looked on. The bar—although the "Venezuela" is an American vessel—was opened after leaving San Francisco and alcoholic aromas wafted from its doors. Only a few passengers patronized it and they mostly took soft drinks. The use of intoxicants has decreased very much on the high seas within the past few years.

San Jose, California, 1926.

This learned I from the shadow of a tree
That to and fro did sway upon a wall;
Our shadow selves, our influence, may fall
Where we can never be.

Away Out West

Y. F. Secretary Finds More "Unexplored" Regions

It is with mingled feelings that the Young Friends Secretary again ventures to appear on the scene. There is a feeling of hesitancy in taking so much space in our good paper, and at the same time an eagerness to share with you the visits with the many Friends that I am having. I suggested that we meet again in California when we separated down at Mt. Airy, North Carolina. But altogether too many things happened before reaching California to make such a long jump without telling some of the in-between happenings.

First there was the short stop-off of six days in Richmond, with its attending opportunity for renewing acquaintances and doing much necessary work. There have been only a few weeks spent in the Central Office Building since I began the work in August, so every chance to become acquainted better with your office staff there is welcomed, indeed. A splendid "family" it is, and I wish each of you might know all of them.

On Tuesday night at midnight the journey to Nebraska began. Nebraska! That name probably does not send shivers of delight up and down your spines as it did up and down mine when I realized that a visit there was actually to be. The double attraction of home and Alma Mater made a strong pull, and trains moved all too slowly. But Central City was reached at last, and seemed friendly and familiar even though it was 3:30 in the morning. Here I was to meet Maria Scattergood, who is traveling in the interests of the A. F. S. C. work, and with whom the western trip was to be made. Mary Ida Winder had been with her from Philadelphia, and since January they had been traveling about in their work.

Here, too, was the opportunity to meet with dozens of former schoolmates and friends, and to view Nebraska Central College "in action" once more. The big increase in attendance in the College in the past two years was one of the many evidences of the fact that that institution fills a big place in middle-western Quakerism. A number of changes and improvements had appeared in the buildings, and at a meeting of the College Auxiliary on Saturday, there was presented clearly and definitely by President Carrell, Theodore Foxworthy, Ralph Boring and others the "Dawning of a New Day"—and the plans for enlarged equipment and increased endowment to enable N. C. C. to meet this new day adequately. Then too, there were opportunities to meet the students both at College and on Sunday, and the privilege of being at home between times. One of the special occasions was the meeting with the Nebraska Yearly Meeting Young Friends Board, together with Theodore and

Estella Foxworthy, Ralph Boring, the pastor at Central City, and Guy Solt. Here definite plans were made for the summer Yearly Meeting conferences. It has to be conferences instead of conference, since this Yearly Meeting is too immense in size for the young people to come to any one place. In spite of the comparative youth of Nebraska Yearly Meeting and the rather small membership, there are a great many energetic young people and a well organized C. E. Union. Nearly every meeting has a C. E. Society, and there is a good deal of visiting between meetings, in spite of long distances. Since there is no representative on the Board from Colorado in school this year, no attempt was made to plan the Colorado conference, but contact is maintained with the organization in Denver Quarter. Over two hundred attended the conferences last summer, and an effort will be made this summer to increase the number.

But the stop here could not be for long, and on Sunday evening Maria Scattergood and I moved on to another part of Nebraska Yearly Meeting—Denver. When I say that we rode all night, and could have continued a good share of the next day without reaching the extreme end of the Yearly Meeting, it gives some idea of the size of the Meeting. For me, the real "adventure" of the journey had begun, for never before had my wanderings taken me west of my native state, Nebraska. I shall not make the mistake again of calling regions I have not visited "unexplored" regions. You have all witnessed the dire consequences that follow such careless statements!

It is always pleasanter to have a traveling companion than to be alone, and particularly favored am I to make this trip with Maria Scattergood, who is so freely giving of her strength and energy for the work in which she has been interested for so long. We are grateful to her and to the A. F. S. C. for helping to make the western trip possible.

"Den-ver! Next stop Denver. All baggage out for Den-ver." And not a mountain in sight! That was a bit disappointing, but the ride through the crisp fresh air with the William Cliffords, who met us at the train was stimulating, and we were ready to eat heartily of the breakfast prepared by these good friends. In the afternoon Maria C. Scattergood spoke before a Woman's Club and then we all went to a supper and evening meeting at the Friends Church.

You all know by now how much I enjoy church suppers, and there is a special delight for any Friend in visiting for the first time in another part of the Yearly Meeting. Here was our friend Ray Lewis,

who is Quarterly Meeting Superintendent and with him the many other Friends we have read and heard about in the pages of this paper. After the supper there was special music, and the main address by Maria C. Scattergood.

After the meeting Maria Scattergood went home with the Cliffords, while I was taken to the home of Harlan and Gertrude Jones. How perfectly jolly to be in the new bungalow of these old schoolmates, and renew acquaintance after a separation of three years! They showed me that there are mountains near Denver, too, by taking me next morning out to Inspiration Point, from which I had the first view of those majestic peaks stretching away in three directions. In the afternoon there was a tea meeting at the home of Mrs. Ava Cope Maris, and the second night was spent with Norman and Mabel Young and their sweet baby. This again was a special pleasure, since these are some of our leading Young Friends in Colorado, and we had become a bit acquainted by correspondence.

Meantime Maria Scattergood had been meeting other groups, and on Wednesday we met at the station to go to Boulder for the day. Many of you have taken that beautiful ride and will know how our souls were fed by the beauty about us. Many of you know Ida T. Parker, the pastor at Boulder, too. We were very grateful to her for planning a special afternoon meeting where Maria Scattergood could present her work, and for the time given to the Y. F. Secretary at the regular mid-week evening meeting. The many young people both here and in Denver are planning for the summer conference, and they are an enthusiastic group, certainly. There is always a feeling of regret at having to "move on," but Thursday morning found us at the beautiful Denver station bright and early, ready for the long trip to Pasadena.

Now if I attempt to describe that marvelous ride through the Royal Gorge, the trip of two hours about Salt Lake City, and the journey through the stark, majestic mountains of Utah, I won't have a single adjective left for California, and moreover, will not have done it justice anyway! That will never do, so let me say that writers and artists and photographers can never quite do it all justice, and you will just have to see it for yourself, if you have not already done so.

Of course most Californians have seen it, for nearly everyone here is from somewhere. Most everything is "unusual," particularly a native born resident, I am told! Certainly everything except the people is unusual to one visiting here for the first time. The green of the grass and trees, and the brilliantly colored flowers were vivid and refreshing after the long ride through the desert. It seemed impossible to find such summery climate and vegetation, after having come through a snow

Eastern Avenue Friends, Lynn, Mass.

Boys Four Square Club "Comrades"

This group represents the Boys Work beginnings carried on in the Eastern Avenue Meeting under the leadership of James Coney, backed by the love and inexhaustible energy of George C. Herbert who for more than 50 years has served the boy's cause in the city of Lynn. Here is the solution to the eternal problem of the Boy and the Church. "A Christian Citizenship training program, — designed to meet a growing boy's needs in a manner which appeals to his own likings and personal interests."

It was said of our Prince and Leader in the faith, Jesus Christ, that he grew in wisdom and stature and in favor with God and man. So with him as our inspiration, we seek to grow in Wisdom (Intellectual), in Stature (Physical), in favor with God (Religion), and Man (Service).

To think see first the working out of the program, "Wisdom." In the first hour of the Club meeting, after the usual weekly business, the boys choose one member, who allows himself to be severely questioned with the object of discovering what he is best fitted for regarding a vocation. After a searching inquiry honestly entered into by the boy chosen, the group decides he will make good as a Civil Engineer, Sea Captain or Doctor.

In "stature." In our particular case we have a "gym" in the basement of the Meeting-house, also we are privileged in having a Champion Athlete. Here the group is trained in basket ball, baseball, and regular

exercises and games. In basketball matches this winter the boys have proved themselves worthy of a "Comrade basket ball team."

"In favor with God." The leader conducts his Sunday class along discussion lines. This

giving ample opportunity to get into deep spiritual places. The group also shares in the Sunday School exercises. Of late it has been noticed that several of the Comrades are attending the Sunday evening service. In one or two cases



the morning meeting and weekly prayer meeting.

"In favor with man." Service. The weekly meeting is opened with the following statement, "Life is a measure to be filled and not a goblet to be drained. The ideal of serving others is ever before the group." It works itself out in many ways. There was no need to mention our part in Christmas parcels. It was readily seen and attended to. And so the Four Square Club with its Four Square emphasis is producing lives who "see all the elements of Life harmonized into a whole."

A word must be said as to the Club's independence. Each Comrade subscribes ten cents weekly. This income with other amounts gained by suppers, "plays," and athletic meetings enables the boys to meet their financial obligations.

The boy is the man tomorrow, spend yourself with him, and in return you will have a Christian citizen making his contribution to the uplifting of humanity and the Kingdom of God in his day and generation.

ELIZABETH MARSH.

storm about twenty-four hours before. Whether we will fall in love with California to the extent of not wanting to leave — as most people do — or not, remains to be decided, but first impressions are that California is all that I had dreamed of.

But it is people and meetings that I am always most interested in, and want to tell you about. Much to our regret, Maria Scattergood did not feel well for the last day of the journey, and developed a rather severe case of grippe within a day or two. We were glad indeed to be met at the train on Saturday by her nephew, Richard Sutton, and by my school friend, Portia Kellogg. After dinner at the de-

lightful home of Richard and his wife, Grace, and attendance at an entertainment at California School of Technology, with which Richard is connected, I was taken to the home of the Kellogg's, where gracious hospitality fairly radiates. The tale of the pleasant experiences ahead had better wait until another day.

The home is known by the atmosphere it carries.
THE AMERICAN FRIEND
helps create the right atmosphere.

Chilson Family on Vacation, Find Natural Zoological Garden

We are just back from a vacation—the first real vacation our family has had for two years. We were very much in need of a rest and change. Soon after Christmas and our Annual Meeting, we and the Ford family started for Tanganyika (German East Africa before the War). Just about a week after leaving Malava Station, we arrived at the home of our friends who live near Moshi, Tanganyika. We spent about two days in Nairobi on the way. The trip there was about five hundred miles and we went in our cars. Our little, faithful Ford never failed to climb the steep hills nor to pull us up out of the valleys and ravines. Some of the trip was rough and the roads not too good, but the experience was delightful and we saw some beautiful country.

Esther and Rachel decided to keep a record of all the animals they saw as we passed through a Game Reserve. This was rather difficult because sometimes the game was "on the run," too many in numbers or too far away to be accurately counted; however, their records show over 2000 antelopes, 52 giraffes, 106 ostriches, 6 wart hogs, 79 herds of zebra, 87 wild beasts, besides oryx, monkeys, various kinds of birds and storks, jackals, rabbits, etc. This was only for the trip to Tanganyika. On the return we kept no account for the animals were so common. When visiting our friends, Arthur went out hunting a little. One time he took Esther with him. They saw four lions. Another time he saw three. Another time we were out in the car after dark. Right by the road were five giraffes. The lights of the car confused them and it seemed they might step in front of the car—or over it?—but we passed before they decided what to do. Later we saw another in the road but it disappeared in the jungle. They move, as they run, something like a child's rocking-horse. Their coats are beautiful.

CLIMB MT. KILAMANJARO

On our return trip we passed through a place where it was evident elephants had been very recently. We saw limbs of trees that had been broken down; one tree had been up-rooted or broken down right across the road. At a little stream near this place, we saw great prints in the mud where the elephants had come to water. I said, "If we could see some elephants I feel that my vacation would be complete." Arthur replied, "You may soon have your heart's desire." We had not gone far when we saw the elephants some distance from the road. We stopped and waited for the Fords, who were behind us, and saw the elephants passing toward the stream from which we had just come.

They were as close as we wanted them to be.

Jefferson Ford, Arthur Ford, Arthur and Esther climbed to the top of Mt. Kilimanjaro—the highest mountain of Africa. Our friends lived on the foot-hills of the mountain and we saw its snowy dome almost every morning and evening. The mountain is always snow covered at its top. Rachel and I started with the others, but at our first camp, she was taken ill with malaria and we had to go back. The rest reached the edge of the crater and saw the ice in the crater, standing like a wall thirty or forty feet high in the lowest place. In other places they judged it might be as high as one hundred feet. It was beautifully carved and shaped.

Beautiful streams run down this mountain and the water is used for irrigation. A good many settlers live about the mountain and raise coffee. There is a Mission near our friends. American workers are there now, but before the war German missionaries manned the stations. These German workers are being allowed to return now and the American missionaries are seeking a new field for their work. They are Lutherans. We attended the native service on one Sabbath, although we could not understand a word. The large church was packed and many more were outside. They said the church holds about 1200 and estimated that 2000 attended the services that day. The work is over thirty years old. Of course not all who call themselves Christian are Christian but there is a great work being done and apparently a strong body of Christians.

We had a splendid Christmas this year. We had more of a program than we ever have had before. There was a special song and Scripture verses by Esther and Rachel's Sunday School children; a special song by the men and women of our Station; another by our Kakalewa school boys and girls; a special song by our native male quartette. Esther and Rachel played on their guitar and mandolin; native leaders read the Scripture lesson and led in prayer and Arthur gave the Christmas message. We felt that the people better understood the message of Christmas this time. About half of our audience were unable to get into the chapel.

God has richly blessed the work. We believe that there is a greater hunger on the part of the native church, for the baptism with the Holy Spirit than ever before. Souls have been saved and the church is striving hard to carry its share of the expenses of the native work. But there are some things that are hard to meet. One of the hardest is our shortage

of missionaries. We can't do our best work when we try to do so much. If we could give more time to fewer things instead of a little time to so many things, we are sure more would be accomplished in the salvation of souls and the upbuilding of the native church.

WITCHCRAFT STILL IN EVIDENCE

Just now we are having trouble with witchcraft in one or two districts where we have outschools. Superstition is so instilled in these people that it is hard for them to get away from some things. When once a person is suspected of witchcraft, it is almost impossible to make the natives think otherwise. A woman at Lirhandia has been accused of causing the deaths of some children. At one of our outschools we have the same problem. We can tell them that there is nothing in it all and they may act as if they believe us, but down in their hearts they are apt still to believe that a woman can bewitch a child and cause its death. This had been brought to us since our return; another professed Christian has made his choice to stop serving Christ and is taking another wife. He has had much sickness; his children die; his house was burned and he lost heavily; his Chief and others said he ought to have another wife. They have kept after him until now it seems that he has been overcome. We went out to see him. Arthur had a long talk and prayer with him. Today we sent out two elders—splendid Christian men—to see him. We are praying that even yet he may see his mistake and come back. God is able, but he alone.

Two families on the Station have been having trouble and the men want to drive their wives away. How Satan does work! He works here the same as at home. We must deal with these people like children and they look to us for help and advice in various ways. This letter was received one day from one of our teachers. It was written in English: "I want to tell some words of my house. My wife is not good to me. She told me very hard words yesterday. I do (not) know what she think if she wants to left me herself. And do not tell anybody because I will come to tell all words. And my soul is not good today. I am your friend———" We are happy to say that things seem quiet and all right in that home now but the girl has made much trouble for her husband. This gives you a little glimpse into one home. A native woman can make life miserable for her husband. There is so little courtship; so little love. Sometimes a boy will ask for a girl whom he has never seen. Is it any wonder that there is unhappiness afterwards many times?

We need your prayers for the work and for ourselves. Pray for our teachers. They meet hard things and they need to be kept in victory for they are the example for their school and the Christian community before it.

Capturing A Wandering Mind

BY MILDRED E. WHITE

It is Saturday morning, and a sort of rumble of activity goes on through the house. Down in the kitchen they are scrubbing and cooking and roasting and grinding coffee and cutting up huge heads of cauliflower for the boys' Sunday dinner, and baking great flat pans of raisin buns for tea this afternoon. A team of boys from a Jerusalem school is coming to play our soccer team today and we will entertain them and their teachers at tea. You know or can imagine how many buns two soccer teams can eat! Boys are boys, everywhere!

Down on the football field a group of boys are at work carrying stones and hauling dirt in a wheelbarrow to level up and smooth the ground. Patient-faced Zareefy is darning great mounds of stockings and looking after Richard Jones while his mother is busy with house-keeping duties. Zareefy is a childless woman with a motherly heart, and she is devoted to little Richard. She is never cross or irritable with him. Just now she has covered her long dangling earrings with black silk as a sign of mourning for a relative who died recently. These black dangling pendants are objects of great fascination to her little charge. He snatches and yanks at them with his strong little hands until we fairly quake for Zareefy's ears, sometimes, but she is patient and forgiving! I can hear her murmuring Arabic words over and over to him as he plays in his little "pen." She firmly insists that he talks Arabic words to her when she is alone with him, and then when we all cluster around and demand that she induce him to produce the act again, she says plaintively that he will do it only when they are alone. So I will not vouch for this, but I will admit that those nondescript throaty sounds a baby makes *do* sound like Arabic!

Willard Jones is attending a meeting of student council. James Sutton is on duty with the boys. The teachers are correcting papers, preparing lessons, etc., etc.

JUST LIKE AMERICAN BOYS

My particular task of the moment is sort of imposing in print. While I correct compositions and dictation exercises at my desk I am seeking to capture and direct the wandering mind of one of our small boys, Elias. Of course I know that name will conjure up in your mind the picture of an old man with long grey beard and flowing locks like the prophets on the Bible picture cards you had as a child. But this Elias is a small boy of eleven years. He is the kind of little boy who always goes about with skinned knees and muddy shoes; whose elbows are always poking through his sleeves in spite of all you can do; whose hair will never part under the severest coercion—the kind of little boy who punches the other boys (too often) and wriggles and giggles

in meeting; who never voluntarily studies; who often prevaricates, but who always has a smooth and ready answer in any tight pinch—well nearly always. If "hearts are like gardens," then Elias keeps us all busy pulling weeds. And yet he has a pair of brown eyes and an expression about his childish mouth that somehow always makes you want to say: "Well now, Elias, let's begin all over again this morning and I feel sure that from now on...etc." You know how it is! Just now he is sitting on a coffee stool at a little table beside me studying up his Monday's lessons. We have talked over his good points and weak points again, and he is once more resolved to try hard and make his mother proud of him. She is a sweet little hard working widow, more loving than wise in bringing up her only son, and writes such appealing letters that we always go to work "pulling weeds" again with renewed zeal, after each failure. Well, Elias, we'll see what six years will do before you graduate and leave us!

Last week end was the day of our teachers' meeting. The village teachers came the day before and spent the night. Our boys had Arbor Day exercises on Friday afternoon and in the evening there was an all Arabic program of splendid speeches on educational and cultural subjects. These functions were a really refreshing treat to the village teachers and we were glad to have them here to attend them. On Saturday morning we had a teachers' meeting for the village teachers. The devotional part came first, and then a talk on the teaching of arithmetic, and then six little girls from the Girls' School came in and taught the teachers some new little songs and games for the village children. All the program was under the direction of our boarding school teachers, and was in Arabic. We had reports and discussions later in English. After dinner we had a general teachers' meeting for all the Mission workers. Mr. Kelsey had charge of the devotional hour and preached a fine sermon on the text "Jehovah will make me to walk upon my high places—Habakuk 3, 19." Then followed an educational talk by the principal of the men's Teacher Training School of Jerusalem. It was a very helpful meeting and we all enjoyed the social hour at tea afterward. There is so much to be talked about always with the village teachers who come from distant posts.

HEALING FOR BURNED HAND

Unexpected things are always happening—for instance, on Friday just before the Arbor Day exercises two of our village teachers arrived bringing a village man from Dair Gassaneh and his little four year old girl. They had left Dair Gassaneh riding donkeys early that morn-

ing. At Bir Zeit, five miles distant, they got off the donkeys and walked the rest of the way here. The little girl with them was a child whom we have been trying for months to get to the hospital for an operation on her hand. When she was about a year old she fell into the fire and burned her hand terribly. Her mother, who was a child herself still, bandaged the little fist and the flesh grew together so that the little thing could never open her hand. When we opened the school in Dier Gassaneh last year, our teachers discovered the child's condition. Our boarding school children gave a part of their Sunday School money to pay the cost of an operation and we have been working ever since to get the family to bring her or let us bring her to the Jerusalem Government hospital. We were so delighted to see that they had actually brought her this time. I went right away and took them into the hospital. The little girl did not cry when her father left her with the nurse, and I left a doll and woolly lamb for her to play with while convalescing. These treasures came out of the trunk of Christmas things from American Friends. They are the first toys this child ever has had in her life, and will go a long way toward assuaging the pang of homesickness. Her father went back to Dier Gassaneh next year on foot, entrusting his daughter to me to bring home when her hand is quite healed.

One of our elderly native Friends died quite suddenly last Thursday. He went so peacefully, was ready to go, and had been looking forward for months to going "to be with Jesus." He had long been very weak and feeble and when he was taken with pneumonia, lived only a few hours. He has been a friend and a brother to the Mohammedans in the village near which his vineyards were. Quite a large company of Moslem men came to the funeral. It seemed strange to see them sitting there in a Christian meeting house listening to a Christian funeral sermon. His family have been so patient and full of faith through the sorrow of parting. One of his children is Miss Wodeah Shatara, our Arabic grammar teacher, at the Girls' School. This family will not allow any of the native wailing and rending of garments in the house at all.

The rain for which all have been waiting and hoping is falling tonight in blinding sheets. Everybody is glad—even the children. No water famine this summer if this keeps up!

Ram Allah, Palestine.

PATHFINDER

BY MARGARET LORING THOMAS

Flames of truth are burning
Winds and winter snow
To warm the men who go
Alone with feet unshod,
To find the road to God.

New York City.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

EFFECTIVE PRAYER

BY AGNES TIERNEY

Whatever the future holds of discovery along the line of prayer it seems beyond question that God works out his purposes in the life of this world through the influence of mind and spirit upon mind and spirit. Hence, while the laws of spirit are as yet but dimly understood, there are several ways of regarding prayer which do not interfere with belief in the immutable laws which seem to rule in the world of matter.

1. Prayer as a means of communion with God. There are times when the entire being reaches out to God, not with a request, but with a wordless yearning for his light and truth, his guidance, understanding and love. This attitude of the soul forms a channel for the inrush of spiritual powers which bring refreshing streams of new life and vitality to the parched nature.

2. Prayer as confession. How often the need is felt for laying bare the heart before the One who knows it altogether, for penitence for wrong doing, for forgiveness and the power to start afresh. This is the prayer which cleanses and invigorates and gives that humility without which words and acts lack power to touch the lives of others.

3. Prayer as a form of energy in the spiritual world. If we believe that God is spirit and that the spirit in every human breast is embedded in and surrounded by his spirit, there is nothing contrary to what we know of spiritual laws in the idea that a fervent prayer may initiate currents of energy, which, gathering strength and direction as they flow through Infinite Understanding and Love, reach the object of prayer, affection, or concern. This is the co-operation with him which we believe he asks for his children. This theory of prayer turns intercession for others into a joyous privilege. It makes the answer to prayer depend, not on an arbitrary decision of God, but on the depth and sincerity of the love prompting the prayer and the openness of heart of the one prayed for. The waves of reclaiming love are ceaselessly beating against the wayward heart and if we can co-operate with God, the united influence of human and divine love may in time soften the most callous nature.

Akin to this is the prayer which we cannot doubt may bring material help to the suppliant. Such help is dependent on the will of another. Through a law of the spirit these petitions touch the hearts of those who are susceptible to spiritual intimations. There have been too

many "coincidences" of this kind in the history of prayer for us to believe that the fulfilment is mere chance. The failure of such petitions does not argue indifference, or withholding on the part of God but the closed heart of those who should answer the prayer. We know only too well how many intimations of this kind which, if we are honest with ourselves, we know are of God, we have turned from in order to provide for ourselves more things than were really needful.

4. "Prayer is the soul's sincere desire uttered or unexpressed." This is perhaps the most complete definition of prayer as a force in our own lives. This is the "prayer of dominant desire," the prayer which molds character, the prayer that never ceases. Prayer on the lips has no effect unless it sets the life in its direction. If we pray that our treasure may be in Heaven yet make the accumulation of treasure on earth the pursuit of our lives, that pursuit is the real prayer. If we pray that our children may give wholehearted service to God, yet make their social advancement or conformity to conventional ideas our aim, that aim is real prayer. If we pray that we ourselves may be used to bring the Kingdom of God to earth, yet cling to the things which divide our allegiance or blind our vision, that clinging is the real prayer. The soul's sincere desire must be one with the uttered words or the prayer is worse than useless; it is hypocritical.

5. Prayer is a source of insight into the part we must take in the fulfillment of our own prayer. "Here am I, use me" should be the spirit of the concluding words of all prayer for better conditions in the world. Millions of parents in enemy and allied countries prayed and agonized alike during the great war that their loved ones might come through the fight unhurt. It was prayer against the efficiency of men intensively trained to kill, against the accuracy of mechanisms cunningly devised for a wholesale slaughter, against the law of probability which spares or destroys according to mathematical averages, against the spirit of evil dominant in the hearts of men. If all who prayed for their loved ones' safety had entreated that they themselves might be instruments in the work of diffusing the spirit of good-will and forgiveness, and the casting out of the demon of fear, the war could not have continued and the prayer of millions would have been answered by removing the causes of death and destruction. When we pray for peace we must ourselves promote peace. When we pray

for the regeneration or outward well-being of others we must remove from our own hearts the coldness or covetousness which may stand in the way of their amendment or opportunity. When we pray for our enemies we must do all in our power to make them our friends.

God works not alone by his omnipotent power, not only for some "far-off, divine event," but here and now through us. "What a man's hand is to a man that I would fain be to God". . . the instrument through which my prayers are answered and his will is done.

When we read the Gospels we find that with the exception of the prayer of confession (which he nevertheless exalted in the second of the two who went up into the temple to pray) Jesus himself used all these forms of prayer. His communion with God was unbroken. He prayed for his friends and for his enemies. He prayed for strength to endure his trial. He taught his disciples to pray for daily bread. His aim was never divided. He prayed "Thy kingdom come, Thy will be done" and consecrated his whole life and being to that accomplishment. His dominant desire was to lead men to know God as Father and through this knowledge to turn from lives of selfishness and sin to lives of self-sacrifice and love. He answered his own prayers by laying down his life to make effective in the lives of men the good news he proclaimed. It is for us still to entreat him humbly, "Master, teach us to pray."

THE FRIENDSHIP OF JESUS

Jesus Christ had to face the cross and death, to go through all sorts of humiliations and sufferings, and Paul avows that his great ambition is to be in it with him. It is the spirit which he associated with the word incarnation, the spirit which made it impossible for God to keep out of the mess and trouble that we call life. Jesus came into the thick of it and bore the cross, that accumulation of shame and anguish and rejection; and Paul says: "I have to be in it with him, in the fellowship of his suffering." That is an ambition that reaches out beyond the range of some of us, a picture of friendship more intense than some of us know, yet we find it again and again in the church. There are people who are ready, who are wishful, to endure the very worst for Christ, to help him, to be with him. At the heart of the gospel is the assurance that Jesus is a person to whom men can get very near; they always could, he is so ready, so easy; he has such a knowledge of men, and such sympathy with men.—T. R. GLOVER, in "Jesus in the Experience of Men."

The destruction of the liquor traffic has always had two phases: keeping the man away from liquor and keeping the liquor away from the man.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM WESTERN NEBRASKA

Editor THE AMERICAN FRIEND:

It was my privilege as General Superintendent of Nebraska Yearly Meeting to be in attendance at Hiawatha Quarterly Meeting held at Greenfield Meeting-house near Venango, Nebraska, March 20 and 21. John R. Bowen and wife, pastors of this meeting as well as of the other two meetings of the Quarter, Bethel and Pleasant Valley, the former fifteen miles and the latter sixty miles distant from Greenfield, they, together with several other representatives, were also at the various sessions of the Quarterly Meeting.

On the evening preceding the Quarterly Meeting we went with the Bowens to Bethel to better effect the organization of the work there, they having recently received seventeen or more new members into their meeting. We were greatly encouraged with the increased interest in the work in general at Bethel which was organized only a few years ago. They were represented by a goodly number of Friends at the Quarterly Meeting. A splendid spirit of co-operation and of loyalty to the united work of the church was in evidence throughout the two days we were together in Friendly fellowship. The ladies of the Greenfield Meeting had prepared a bounteous supply of delicious eats which added to the joyous occasion at the noon hour Saturday and Sunday.

Since I was the only visiting minister present, it fell to my lot to preach four messages, meet the young people's groups at each of the three meetings and ride a distance of sixty miles to be present at the Pleasant Valley Meeting on Sabbath evening. The new church building, dedicated in January, is adding much to the advancement of the work of Christ's Kingdom at Pleasant Valley. The attendance at their Bible School on last Sabbath was 118, even though the pastor and several others were away to Quarterly Meeting. Some families attend this meeting regularly, driving a distance of twelve or more miles. The young people have an attendance of thirty-eight in their Sunday School class and they have recently organized a live Christian Endeavor Society.

John R. Bowen and Faith, his wife, entered upon their duties as Quarterly Meeting pastors in September. The three meetings have been increasing in interest and attendance and in spiritual depth. John Nelson of Iowa conducted a special series of meetings at each of these points in the early winter, which served to help unify the work and to assist in increasing the membership, forty members having been recently received into membership and sev-

eral others are contemplating joining soon.

Pleasant Valley is very desirous of the full time service of the pastors and we are now planning with Greenfield and Bethel for some one to serve them as pastors. It is in these great open stretches of country, several miles from any town, that we are indeed grateful that the Gospel message as interpreted by Friends is being so faithfully propagated. THEO. FOXWORTHY.

A. F. S. C. IN MARCH MEETING

The March meeting of the American Friends Service Committee was held on March 25th, and was well attended. A number of particularly interesting reports about the work of the Service Committee were presented. Perhaps the most interesting was the report of the invitation which has come to Rufus M. Jones to go to China in August of this year, and attend the sessions of the conference arranged in commemoration of the fortieth anniversary of the founding of the Y. M. C. A. work in China. A more detailed account of this trip which will take Rufus M. Jones around the world is given in another article in this paper.

The Interracial Section, in an effort to further good-will among races and to encourage other groups to study this problem, have given two dinners to foreign students,—one to Chinese students in January and one to students of all nationalities in and around Philadelphia in March. A further dinner is planned for colored people to be held at the City Club on Tuesday, April 13th.

The Committee is giving careful consideration to the details of the plans for bringing a number of Japanese to this country next year. Announcement of this piece of work has been made in previous articles in these columns. We want to stress the fact again that the primary object of this plan is to call attention to the bad features of the immigration act. Quite a number of the colleges in the United States have endorsed our plan, and have urged us to place one or more students with them—offering in a number of cases free scholarships. The American Friends Service Committee encouraged the Interracial Section to put on a more intensive campaign for the raising of funds for this work.

The Peace Section have completed arrangements for intensive work in New England, Southwestern Ohio and Iowa. In New England all branches of Friends have come together and appointed an executive committee, and have employed Professor O. B. Gerig to give all of his time to peace work, beginning June 1, 1926. This committee is to be known as the American

Friends Service Committee New England branch. The Peace Committee of Wilmington Yearly Meeting have employed Edith Hire to further peace work in Ohio, while Adelaide Hadley and Elizabeth Emerson continue to supervise active peace work in the state of Iowa. The Peace Section feels greatly encouraged at the increasing interest which Friends of all branches are showing in the peace problem. It is hoped that a secretary for the Peace Section, who will take active charge in developing this work among Friends, will be secured.

There is a growing interest on the part of young Friends, not only in the Friends' colleges but also in Friendly communities, in Home Service. A recent visit to different colleges and communities, made by the Home Service Secretary, resulted in over one hundred personal interviews with students who are very anxious to take up some form of Home Service work. Young Friends are becoming more and more interested in strengthening the message and work of Friends. Numbers of them emphasized the opportunities young Friends have in their Meetings today, and expressed their concern that young Friends should take a more active part in developing the work in the Meetings.

WE GO TO COLLEGE AGAIN

(Continued from page 221)

takes good dirt to make mud of the Iowa consistency.

Our objective for Saturday, March 20, was "Friendship Village," known on the Iowa map as Earlham. Richard Hoskins met us at the morning train and took us at once to the home of Emeline Stribling and her invalid daughter Elizabeth Pearl, of whom we wrote in these columns a year and a half ago in reporting our first visit there. We spent as much of the day as possible with these loyal, brave and sympathetic spirits who have given encouragement and inspiration to so many who serve on the Friendly highways and byways of earth. We also enjoyed the hospitality of the attractive farm home of Charles and Mildred Maxwell, the former a Penn College mate of Clarence Pickett and the latter a niece of our aforementioned departed friend and teacher, Charles E. Lewis. During the afternoon, while Clarence was calling upon friends in the country north of Earlham, including Lloyd and Louise Mendenhall, Abner and Ella Newlin and Alfred Standing and wife, we called in town upon the pastor, S. H. Williams and wife and upon A. J. and Lenna Hadley. Although A. J. had but just returned from a sojourn in a Des Moines hospital we were pleased to find him looking well and in his accustomed mood of good cheer and cheerfulness.

The day's stop-over at Earlham meant a long and much broken night of travel to Central City, Nebraska, but the friendly contacts thus enjoyed were well worth it.

W. C. W.

(To be continued.)

QUAKERDOM · AT · LARGE

Anna Kelsey of Plainfield, Indiana, widow of Mead A. Kelsey, is arranging to sail soon for Palestine and will spend some months at Ram Allah with A. Edward and Marion Kelsey and family.

Rayner W. and Naomi B. Kelsey and son Wilfred of Haverford, Pennsylvania, made a ten days spring vacation trip west in their automobile, visiting relatives and friends at Greenfield, Plainfield and Richmond, Indiana, and at Wilmington, Ohio.

We have greetings from Isaac T. Johnson written at our Friends Mission at Ram Allah, Palestine, which he characterizes as an outstanding institution of that section. In order to spend more time in the Holy Land he and Mrs. Johnson have extended their sojourn abroad and now plan to arrive in Boston on May 4.

Two Friends of Indiana Yearly Meeting were given honorable recognition April 2, at the organization of the Sixth Indiana District Bar Association, which was effected at Richmond. Judge John Rufus Hinshaw of Newcastle was elected President of the Association and Judge Wm. O. Barnard, also of Newcastle, Vice President for Henry County.

Milton Hanson, one of the "fathers" of Western Yearly Meeting and an influential citizen, died at Westfield, Indiana, April 1, at the age of eighty-three years. He was especially active in the cause of prohibition, and is credited with having been one of the organizers of the Prohibition Party in his state. He was at one time a member of the Indiana legislature.

T. W. White of Straughn, Indiana, an active member of Indiana Yearly Meeting and father of Mildred E. White, one of our efficient workers at Ram Allah, Palestine, died rather suddenly March 29. The news came to the Central Offices at Richmond at the beginning of a staff meeting, our workers entering into an earnest period of prayer, particularly for her who, far from home, would soon receive the sad news of bereavement.

Recent announcement was made in these columns of the appointment of Margery Fry as Principal of Somerville College, Oxford University. Although not well known in this country as are her two older sisters, Joan and Ruth Fry, long active in leadership in Friends international service, she has been similarly active in welfare and civic work in England. She has been Honorary Secretary of the Howard League for Penal Reform, which she is said to have brought to a high state of efficiency and, as a mem-

ber of the Labour Party, has been prominent in Parliamentary work.

On account of the change in the place of holding Canada Yearly Meeting this year, the Field Secretary wishes us to announce the fact. It will convene at Pelham, a rural meeting near the city of Welland, and will open on June 10. It can be reached by trolley (Stop 17) from either Welland or St. Catharines. *The Canadian Friend* for April contains a sketch of this historic Friends Meeting and the May number will contain further information concerning Yearly Meeting. We trust a number of our American Friends will be able to attend this year, when it is so close to the border.

NEWS OF OUR MEETINGS

New England Yearly Meeting will be held at Winthrop Center, Maine, June 21-27. The Summer School buildings and grounds of the Maine State Y. M. C. A. have been obtained for the accommodation of the Yearly Meeting. The location is in a big pine grove on the shore of beautiful Lake Cobbosseecontee.

An interesting and profitable series of meetings was held at Clarksville, Ohio, March 3 to 14, by H. Elmer Pemberton. This Meeting, one of the older of Center Quarterly Meeting, in Wilmington Yearly Meeting, is now small, but the faithful few have stood loyally at their post and carried on their work in the midst of many discouragements. Much had been done by them before the coming of the evangelist to awaken an interest throughout the community in the approaching meetings. With his coming and the quiet forceful manner of presenting the gospel messages, characteristic of him, the interest was increased and a good attendance secured. There is a fine body of students in the High School, and with his usual deep interest in young people, he arranged for opportunities of getting in close touch with them, both at the school and in special public services. In these efforts he was heartily supported by the superintendent, H. C. Milligan, and by F. M. Moore, pastor of the M. E. Church. The general expression seems to be that not for years has there been a meeting that touched as many people and was as widespread in its influence for good throughout the community as this one has proved to be. A community Sunday School, as one of the direct results of the meeting, held its first session, Sunday morning, March 28.

The attendance contest between the Sheridan and Westfield, Indiana, Friends Sunday Schools, extending through February and March, closed March 28 with

the Sheridan school a decided victor. The contest was full of interest. At the beginning, the Westfield school appeared to be an easy winner as the church is much stronger numerically and during the first two weeks of the contest conducted evangelistic services. The Sheridan school realized that if they won they must work hard. Enthusiasm ran high throughout and a fine spirit of co-operation in every class prevailed. The attendance record shows that the Sheridan School had 1424 and Westfield 1263 present during the contest. The interest and help of all who took part is much appreciated. Former residents of Sheridan who were Friends were much interested and those in five different states were heard from.

The fifth annual School of Missions held at Guilford College, North Carolina, the best of the five year's endeavor, was well attended, especially by the younger people. As many as 320 were present at one session with an approximate enrollment of 400. Aside from the study courses, the help of the following was much appreciated: The Gospel Team from High Point, Tom Alderman Sykes, Charlotte Perkins Brown and quartet from the Alice Freeman Palmer School, Lewis W. McFarland, who spoke on Life Service and C. C. Cunningham of the State College, Raleigh. Seven young people indicated their wish to be either ministers, evangelists, Bible teachers or missionaries.

Boulder, Colorado, Meeting reports, "There is a very good social feeling. The Sunday School Council has arranged to have a supper each month and invite one class as guests, giving a short program with a social hour, and at the supper table discuss the problems of the class invited. We intend to do this until each class in the school has been reached. When we get to the Primaries, we expect to invite the parents and think in this way to get in touch with a number of adults who are not now in our Sunday School."

A revival meeting was held at New Salem near Greentown, Indiana, March 7 to 24, with Henry Mosher of Marion, Indiana, as evangelist, assisted by the pastor, Mrs. Ola S. Oatley of Fairmount. Much good was accomplished in the building up of the church and strengthening believers in the faith and power of the Gospel. Old time conviction and repentance was preached in the power of the Spirit, most of the messages being directed especially to believers that they might come into a higher state of Christian experience. The teaching on justification and sanctification was made very clear and a number gave

expression to the satisfactory way in which the Word was taught. One man, past sixty-five, renewed his covenant with God and is now rejoicing in a Savior's love. Another received the baptism of the Holy Spirit in sanctification. One young woman, a school teacher, accepted Christ as her Savior, and others have walked out into the light taking advanced ground in Christian experience.

"The plan is practical and might be adopted by other workers for boys," writes George C. Herbert of Lynn, Mass., concerning their Four Square Boys' Club, a picture of which was taken at his home recently and appears on another page of this issue, and he will be glad to correspond with anyone interested. James Coney, minister at the East Lynn Friends Bible School of which most of the boys shown in the group are members. Good work is being done in the meeting and community, and in the conduct of the club, the pastor is helping solve a problem that confronts so many Bible School workers, that of holding the boys of the later teen age.

The second number of the North Holtville, California, *Friend*, while giving the church directory and here and there notes of personal and local church activity, mentions especially the Boy Scout work of a new group of twelve year olds recently organized. Several others are waiting for their twelfth birthdays to roll around. It closes with a beautiful Easter message illustrated with lilies in bloom and a cross in the background.

Friends at Goldsboro, North Carolina, broke ground for their new Church building with a thirty minute service on Monday at 6:30 a. m., March 8. They expect the work to advance rapidly now that it is well begun. Tennyson and Ada Jay Lewis, as pastors, are devoting their best energies in directing the work of this meeting, which the much needed new building when completed will greatly facilitate.

The Quarterly Meeting was entertained at the Kickapoo Indian Mission in March, writes Susie Meek Frazier; and on Easter night the singing class of white folks in the Kickapoo community will give the cantata, "Flavia, the early Christian Martyr," under the instruction of the Fraziers, to be repeated before their Monthly Meeting on the following week.

Robert Culbertson, pastor at Honey Creek, Iowa, and Noble C. Trueblood, pastor at New Providence, last week attended the Ministers' Conference at Oskaloosa. Honey Creek Quarterly Meeting will be held at New Providence, April 2 to 4, when President Edwin McGrew, of Penn College, will be in attendance. The Honey Creek Christian Endeavor Society repeated their entertainment program at New Providence last Friday evening, to

an appreciative audience. The proceeds amounting to about twenty-two dollars will be used in the purchase of new song books. The subject of a new parsonage is claiming the attention of Honey Creek Monthly Meeting at the present time. A Committee to solicit funds has been appointed and plans have been studied.

A conference of Contentnea Quarterly Meeting was held at Goldsboro, North Carolina, March 23rd and 24th, which proved a very profitable time for all those attending. Tuesday evening, an address given by Fred E. Smith of Indiana, the subject "Go Forward" brought out the need of a goal to work toward, and the courage to organize and press the work in such a way that success will follow. Wednesday morning, N. D. Andrews, of Greensboro, stressed the need of Christian Stewardship, and Fred E. Smith gave an account of the general activities of the denomination. After dinner out on the lawn, General Superintendent, Lewis McFarland reported on the work of North Carolina Yearly Meeting, and Fred E. Smith outlined the work of the local organization. In the evening, Milo S. Hinckle of Greensboro, gave an illustrated lecture on Jamaica to as many people as could be accommodated in the temporary quarters. The work on the new house for worship is progressing nicely.

TWO MAJOR EVENTS AT WHITTIER

The Annual Banquet of the Alumni of Friends Colleges, held in the Girls' Dormitory of Whittier College on March 20, proved as usual a largely attended and enjoyable occasion, marked by much handshaking, jolly reminiscing, college yells and old timer's male quartette harmonizing. Absalom Rosenberger, Charles E. Tebbetts and Thomas Newlin held the honors as former presidents while Walter F. Dexter represented the present line of succession.

The count of those present showed representatives from practically every Quaker college, Earlham leading with 26, Penn having 18, Whittier 11. The group decided to send messages of greetings to their respective college presidents, signed by those in attendance.

Paul S. Smith, Earlham 1919, now a member of Whittier College faculty, wittily presented some of the problems confronting the modern college and made a strong plea that Quaker alumni should always think of themselves as still members of their college student body. Spicy, brief talks on former days and ways by John White, Earlham, '74, and Ruth Hinshaw Spray, Earlham '74, the oldest graduates of Quaker colleges present, brought another characteristically Californian gathering to a close.

States' Night on March 26 closed the highly successful year's program of church night suppers for the First Friends Church

of Whittier; and a wonderful gathering it was with approximately 600 seated at the flower-bedecked tables by state and country groups. Thirty-five states and four countries were represented.

Willard O. Trueblood the pastor of Whittier Meeting happily presided and was given a rousing spontaneous ovation as the "Peerless Pastor." As he called the roll the state and country groups rose and responded with the singing of their state song or in other ways. Naturally the largest groups were Iowa with 76, Ohio 84, Indiana 106. The promised prize was therefore awarded to Indiana, and the spokesman for the Hoosiers, Sarah N. Coffin, presented the prize basket of 86 carnations to Aunt Mary Morris who had just celebrated her 86th birthday. The most unexpected group was enrolled under the banner, "State of Singleness," a table of young women who sang a clever parody on "Blest Be the Tie that Binds," led by Alice Hawley, Whittier College, 1924.

The table exhibit presented by the group of North Carolinians attracted the greatest degree of interest, for there stood a miniature old-time prairie schooner drawn by a yoke of oxen and driven by a figure representing Sarah Bundy who actually drove a covered wagon from North Carolina to Indiana, accompanied by her sister Rhoda Hare, who walked much of the way. In a characteristically pleasing talk Eliza Armstrong Cox reminded all present that North Carolina is the mother state of most of western Quakerdom, while Verus Reynolds paid tribute to the qualities of the Tar Heel. This unique and inspiring States' gathering closed with "California, Here I Come" sung by all present, and prayer by Eliza Armstrong Cox.

TO ELIZABETH TEST—A MEMORIAL

BY SUSIE MEEK FRAZIER

On March 6, a group of missionaries, Shawnee and Kickapoo Indians paid their respects to the beloved missionary and teacher, Elizabeth Test, when the Associated Committee of Friends on Indian Affairs erected a tombstone to mark her grave in the Shawnee cemetery, Oklahoma. Elizabeth Test's death occurred several years ago. After a song and prayer several spoke of their appreciation of "Teacher's" work.

Charles L. Wooten said, "Here was a life of real service. At a moment's call of need, Elizabeth Test was in her buggy driving over trails, fording creeks and rivers to minister to needy Indians."

Thomas Alford, a Shawnee Indian, said "Elizabeth Test as I knew her, tried to really understand the Indian. She never condemned an Indian custom or tradition merely because it was Indian and not Christian. She knew there was a chasm to bridge and she was the plank put across the chasm for the Indian. She went into the Kickapoo camp, ate with them, re-

marked 'It was good.' She learned their language. I remember when she preached her first sermon in the Kickapoo Indian language. The Indians listened and understood her.

Several times she was called to an Indian camp and had to stay over night. She did this cheerfully. Nothing was too hard for her.

One time when Teacher was out, she found the river had over-flowed. She forded in with her horse and buggy. The horse was a good swimmer and everything came out safely but soaked, on the other side of the river.

My wife died in 1882 and left me with three small boys. At that time I was a farmer for the Kickapoos. I had no place for the boys. Teacher volunteered to take them in her school at Kickapoo Mission. Teacher didn't want to take money for their expense but I finally persuaded her she could use the money to help in her good work. So she kept the boys for two years.

I loved Elizabeth Test for her love and faithfulness and service to the Indians."

Joe Murdock, a Kickapoo Indian, one of the eight children in Teacher's first tent school, whose Indian name is Meckekah, said, "The Indians had camped east of McLoud. Teacher Test pitched a tent and held school eight months, or as long as Indians camped in a place. As the Indians moved, Teacher moved too. There were eight of us in the tent. We went home for dinner and back again to school in the afternoon. Later she built a log cabin and held school where now stands the Kickapoo Indian Mission. We boarded at the Mission home then."

Emma Kickapoo Ellis said, "If it hadn't been for Elizabeth Test, I wouldn't have gone to Carlisle. I would probably now be an ignorant Kickapoo in old Mexico. Teacher gave me the money and encouraged me to go away to school."

Susie Meek Frazier added, "After visits in the Mission home at Kickapoo and going to the camps with Teacher and Myra Frye, I got deeply interested in Indians. Up to that time I had no missionary interest. Teacher inspired me and I want to help her carry on the work with the Indians she once loved and served."

RUFUS M. JONES INVITED TO CHINA

The members of the American Friends Service Committee, at the meeting held March 25, 1926, were greatly thrilled by the announcement that the native and foreign Christian organizations in China had extended an invitation to Rufus M. Jones to come to China, to give a series of lectures in commemoration of the 40th Anniversary of the Y. M. C. A. work in China. It seems that the invitation originated with the Chinese Christians, and was then united in by the Y. M. C. A. of China and the Chinese National Christian Council. Rufus Jones

announced that he had declined this invitation last fall, but that it had come to him again and that he felt that he wanted the advice and counsel of Friends before making his decision.

The members of the Service Committee were unanimous in feeling that this call opened up the way for one of the largest pieces of service that any Friend could give, perhaps for a number of years. They felt that this would give Rufus Jones an opportunity to speak to the very heart of Christendom in China and enable him to give expression to those Christian principles that Friends believe to be so necessary if the world is to be brought to the Christ way of life.

During the war, Friends were able to give their message through concrete service; now there is need for a much clearer explanation of the Way of Life as Friends see it.

The series of lectures which he will give at the anniversary of the founding of the Y. M. C. A. in China, will be published in English and Chinese. He will also have opportunity to speak in other universities and colleges in China.

Rufus M. Jones hopes to visit Friends in Japan in the early part of July, spend several months in China, and then come back by way of India, where he hopes to visit Gandhi and accept certain invitations he has had to lecture in some universities in India.

It was with a very deep feeling that God would richly bless such service, that the Friends Service Committee came to a unanimous feeling that they should encourage Rufus M. Jones to look toward making this trip.

SCHOOL OF MISSIONS AT SALEM, OREGON

The attendance at the Salem School of Missions has been above the average and people are really interested. Since it is not a large meeting we have just two classes—an adult class and a young people's class—both studying our own fields. We all met together when we had some one from a particular field to speak to us. Mr. and Mrs. Raymond Holding and Bertrell McClean from Newberg told us vividly of the work in Cuba and came back to tell us about Mexico for our last meeting March 11. Dr. Scava B. Laughlin, who spent a year in Palestine gave his illustrated lecture on that field. The other adult classes have been under the leadership of Alice Edmundson on Jamaica; Robert Dann, West China; Anna B. Miles, Africa. Lyra Miles Dann has helped the Christian Endeavor group because they did not feel ready to take the responsibility alone. We certainly think of you these trying days before the fiscal year ends. How can we get people to see the necessity of giving regularly?

Doctor: "Deep breathing kills bacteria."

Patient: "But how can I make them breathe deeply?"—*The Outlook.*

MINISTERS' AND WORKERS' CONFERENCE

The Ministers' and Workers' Conference of Western Yearly Meeting will be entertained by the Friends Churches of Indianapolis. The sessions will be held in the First Friends Church beginning two p. m. Tuesday, May 4, and closing at noon Thursday, May 6. H. C. Bedford of Richmond, Indiana, will give four addresses. Other ministers and workers will discuss some very pertinent topics, as Evangelism, Young Peoples' Work, Religious Education, and Service Work. A special feature of the gathering will be a Pastors' Conference from 4 to 5 o'clock on Wednesday afternoon.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 18, 1926

The Beginning of Sin. Gen. 3:1-12.

Golden Text: "For as in Adam all die, so also in Christ shall all be made alive." 1 Cor. 15:22.

Devotional Reading: Psal. 1.

Intermediate and Senior Topic: Playing with Temptation.

Topic for Young People and Adults: The Temptation and the Fall.

Daily Readings

M.—A Definition of Sin. 1 John 3:4-10.

T.—The Beginnings of Sin. Gen. 3:1-12.

W.—Consequences of Sin. Rom. 2:1-11.

Th.—Christ an Offering for Sin. Isa. 53:1-12.

F.—Acknowledging Sin. Ezra 9:5-15.

S.—Deliverance from Sin. 1 John 1:1-10.

S.—The Righteous and the Ungodly. Psal. 1.

Some one has said that the secret of the power of the Weird Sisters over Macbeth is mainly that they present to him his own "embryo wishes and half-formed thoughts." Circumstances do not tempt us; they simply draw out and make vivid our inner thoughts.

This lesson is not chiefly of a serpent and fruit, of a garden and trees. It lies deeper than that, it has to do with the great facts of life, and who of us does not know that this account is remarkably true to life from beginning to end? Temptation is always a momentous fact.

Serpent was more subtle (v. 1). The element of cunning is potent in temptation. Paul said that his wrestling was against "the world rulers of this darkness."

Yea hath God said? More of a suggestion than a question. The serpent is not eager to know, but to disturb. Here too, as often, there is an unsettling exaggeration of the facts—one part truth, without which temptation would fail, and ten parts lie.

The fruit of the tree. Eve seems to have a vague feeling that God has been too strict with her. It is a popular temptation to young people in these days to think that moral standards are an unwarranted requirement. "The imposition" as one writer puts it "upon the weak by the strong." Eve may have said "I must be free to live out my life as I want to." How utterly unfree to enjoy would all alike be if license prevailed.

Neither shall ye touch it. We are too apt to wait in what we think are our strongholds. It is far safer to meet temptation at the frontiers. He who touches may eat, but he who refuses to touch will never eat.

The tree was good. (v. 6). This verse reads almost as if the writer were justifying the act, and because it does, it makes the universality of this temptation the more vivid. We are seldom tempted by hoofs and horns, or by obvious vulgarity and meanness. Jesus might have talked about his temptations in the wilderness as Eve did about hers, for His temptations touched Him

at the high point of aspiration. No wonder there is so much crime among the young when acquisition, success and perverted self-realization are constantly preached and lived by their elders.

Hide themselves. (v.8). The story is an old one now, so often repeated in human lives. The old frank outlook on life was gone. We may meet the exposure of sin with a bold front and think that we are walking in the open, but the trees grow in our hearts and we seek there to hide among them. Innocence never hides; guilt does not seek the open. There needs to be thundered forth in these days when it is denied, that some things are wrong, eternally wrong. "If you suffer for your sins, thank God, it shows at least that you are still alive."

Where art thou. (v.9). God is really interested, a fact which is the key note of His redemptive revelation and which reaches its dramatic culmination in the cross of Calvary.

Gavest to be with me. (v.12). As much as to say: "She's to blame and thou art to blame, not I." Kipling makes Satan order Tomlinson away from the gates of hell with these words: "Go back to earth with lips unsealed; go back with an open eye, And carry my word to the sons of men or ere ye come to die, That the sin they do by two and two they must answer for one by one."

ELLISON R. PURDY.

BIRTHS

BATTEY—To Ernest H. and Margaret E. Vanderwalker Battey, Minneapolis, Minn., March 26, 1926, a son, Thomas Charles Erwin, who is a great grandson of Thomas J. Battey, Providence, R. I.

STANDING—To Bernard and Mildred Mendhall Standing, of Bear Creek Meeting, near Earlham, Iowa, March 6, 1926, a son, Herbert Claire.

MARRIAGES

ASHBEE-YOUNG—At the Friends Parsonage, Pelham, Ontario, March 6, 1926, Mabel Young of Fonthill, Ontario, and Roy Ashbee of Buffalo, N. Y. Fred L. Ryon, minister.

METLER-NORRIS—At the Friends Parsonage, Pelham, Ontario, February 27, 1926, Annie Minerva Norris and George Andrew Metler. Fred L. Ryon, minister.

DEATHS

BENBOW—At the home of her daughter in Burr Oak, Kansas, March 4, 1926, Mary F. Benbow, in her 81st year. She was a member of Oak Creek Friends Church and had lived near the church for forty years. Funeral services were held at the Oak Creek Friends Church by her pastor, Orestes A. Winslow, assisted by Clio Brown, pastor at Walnut Creek. Interment in Oak Creek cemetery.

HILL—At his home in Carthage, Indiana, March 27, 1926, Aaron O. Hill, in the eighty-sixth year of his age. A birthright member of Friends in Randolph County,

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,

Route 1, Box 54 Roseville, Calif.

North Carolina, he came to Indiana more than fifty years ago. He was faithful in the attendance of Sabbath School and Church services, until prevented by failing health.

HINER—At Wichita, Kansas, March 17, 1926, Josephine Talbert Stanley Hiner, widow of Sylvester Hiner, aged 81 years. Born in Union County, Indiana, a member of Friends from early childhood, she attended Spiceland Academy, and in 1866 was married to Verling K. Stanley. Three children were born to them and survive them; Mrs. R. P. McPherson, of McPherson, Kansas; Mrs. T. M. Rittencure of Wichita; and J. H. Stanley of Oklahoma City. The husband became an invalid and for more than two years she was a patient, unselfish watcher at his side. He died in 1915 and some years later she was married to Sylvester Hiner, who passed away last September, since which time she was confined to her bed. Her noble life was truly sweet, always mindful of others.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting, Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN. FRIENDS CHURCH

First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South 1951.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmont cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

"In Most Counties"—

Said William Penn

In his preface to a Journal of George Fox, Penn wrote "So earnest had been the early Quaker 'Publishers of Truth' that within a few years Meetings were settled in most counties and cities of considerable size in England."

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